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CHURCH HAND-BOOK :

FOR THE

CONGREGATIONAL CHURCH

IN

SHREWSBURY, MASS.

BY N. W. WILLIAMS,

PASTOR OF THE CHURCH.



BOSTON:

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1850.

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HISTORICAL SKETCH.

A grant of the town of Shrewsbury was made to certain inhabitants of Marlborough, in the year 1717. The original grant embraced a much larger tract of land than the present township includes. Portions have, from time to time, been set off from it, in the formation of other adjoining towns. Soon after the grant was made, Shrewsbury began to be settled, though it was not incorporated with the privileges of a town until the year 1727.

Among the earliest movements of the original settlers, was the erection of a house, dedicated to the worship of Almighty God. This was built, as nearly as can be ascertained, in the year 1721-2, and was situated a few rods northeast of the present Congregational meeting house.

On the 4th of Dec., 1723, a church was organized,* consisting of sixteen persons, and Mr. Job Cushing was ordained as their minister.

* A copy of the original covenant, adopted by the church, with other interesting extracts from the church records, may be found in Ward's History of Shrewsbury.

REV. JOB CUSHING was born in Hingham, Mass., July 19th, 1694. He graduated at Harvard University in 1714, and was ordained over this church, on the day of its organization, 4th Dec., 1723. He continued worthily to hold the office of pastor here, until the day of his death; which occurred very suddenly, Aug. 6th, 1760, in the sixty-seventh year of his age, and the thirty-seventh of his ministry. He sank to the earth while engaged in binding sheaves, and died in the field, near his own house, before any assistance could be rendered him. Further than these few, brief particulars, the writer of this sketch is unable to obtain any information respecting the personal history, or character of the first minister of this town.

The quiet of Mr. Cushing's ministry was somewhat disturbed by a question, which arose about the year 1731, in respect to the principles of church government, relating particularly to the appointment of Ruling Elders. The matters connected with this question occasioned much discussion in the church, and led to a correspondence which was protracted through a period of ten years. It was at length, however, brought to an amicable termination.

One of the most important events in connection with the history of the church, during the ministry of Mr. Cushing, was the organization, from its members, of a new church, in what then became the North Parish of Shrewsbury, but is now the town of Boylston. This occurred Oct. 6th, 1743. Thirteen of the brethren were dismissed for this purpose; and, in the following

year, sixteen females, mostly belonging to the families of those brethren, were dismissed and recommended to the new church. Their removal arose from no feeling of disaffection towards this church,—but because of the increasing population in that part of the town, and the inconvenient distance at which many there lived from the meeting house in this parish. The church thus formed was the origin of the present Congregational Church in Boylston.

During Mr. Cushing's ministry, and before the settlement of his successor, there were admitted to this church, one hundred and ninety-seven persons, exclusive of the sixteen members embraced in the original organization. How many were still living and connected with the church, at the time of Dr. Sumner's ordination, cannot now be ascertained.

After the death of Mr. Cushing, the church were not willing to remain long without a pastor. On the 29th Oct., 1760, a day of fasting and prayer was observed, “to implore Almighty God to give them a pastor after his own heart, and in the meantime to keep his church and congregation in this place from all discord.” On the 3d of February, 1761, the church voted to invite Mr. Joshua Paine, who had been for some time preaching for them, to settle with them in the ministry. This invitation he declined. The expectations of the church in this respect being disappointed, they were not able, immediately, to agree upon the choice of another candidate for settlement. Near the close of the year 1761, however, Mr. Joseph Sumner was employed to preach

for them, and on the 30th of March, 1762, the church voted, with the concurrence of the parish, to extend a call to him to become their pastor. His reply was in the affirmative,* and arrangements were accordingly made for the establishment of a union between him and this church, in the relation of pastor and people, which continued most harmoniously, through a period of more than sixty years, until death severed the bond.

REV. JOSEPH SUMNER, D. D., was born in Pomfret, Ct., Jan. 30th, 1740. He graduated at Yale College in 1759, and was ordained as pastor over this church, on Wednesday, the 23d of June, 1762. He married Lucy Williams of Pomfret, in 1763. The honorary degree of Doctor of Divinity was conferred upon him,

* The following copy of Mr. Sumner's reply, furnished from the original by the kindness of Thomas W. Ward, Esq., is here inserted as an interesting relic of former days.

"Dearly Beloved,—Having taken into serious and deliberate consideration y^e Invitation, or Call I had from you, (by y^e hand of your Committee,) to settle with you in y^e work of y^e Gospel ministry; after Invoking the Divine Direction in this important affair, it appears to be my duty to accept of your Call, and to Answer you in y^e Affirmative: trusting y^t through y^e Grace of God bestowed upon me, I am in some measure sensible of my unworthyness and unfitness for so great an undertaking; yet considering y^t God who calls to this work, can Enable to fulfill it, as he has most graciously Promised in his word.

"I do y^rfore give up myself to y^t work and your service in it, Expecting such an Honorable treatment and support from you, as is due to A minister of y^e Gospel; and Requesting your Prayers to y^e God of all Grace, that I may be found faithful to y^t trust, which God and yourselves are Reposing in me. So I Rest, yours to serve in y^e Lord.

"JOSEPH SUMNER.

"Shrewsbury, April y^e 19, 1762.

"To the first Church and Congregation in Shrewsbury."

by Harvard University, in 1814, and about the same time, he received a like distinction from Columbia College, S. C. Dr. Sumner enjoyed a long and peaceful ministry, undisturbed by any spirit of contention. He continued in the faithful discharge of his official duties, with the assistance of a colleague, until very near the close of life. He survived two of those associated with him as colleagues in the pastoral office, and saw another ordained to the same station, before his own earthly career was terminated. He died on the 9th of December, 1824, in the eighty-fifth year of his age, and the sixty-third of his ministry, esteemed, beloved and lamented by all who had enjoyed his acquaintance, or the benefit of his example and instructions. In accordance with his own desire, expressed several years before his death, the Rev. Dr. Bancroft of Worcester preached his funeral sermon from Gen. xxv, 8 ; and on that occasion, paid a just tribute to the worth of the venerable man, who had here so long sustained the office and work of the gospel ministry.

During the pastorate of Dr. Sumner, the church and society continued steadily to increase in strength and prosperity. This was very manifest from the improving condition of their external circumstances. At the time of Dr. Sumner's settlement, the church were still worshiping in the house built by the original proprietors of the town. For several years previous, an attempt had been made to secure a vote of the parish for the building of a new house, which had only resulted in an appropriation for repairs upon the old one, which

seems to have fallen into quite a dilapidated state. It was not until Oct., 1764, that a vote was passed for the erection of a new meeting house. Subsequent to this, there was much delay in the business, occasioned by a want of agreement in the parish, as to the location of the house. At length a site was determined upon, four or five rods south of where the meeting house now stands, and now enclosed as a part of the Common. The new house was raised on the 13th of May, 1766. In anticipation of "*the raising*," the parish "voted to send to Boston for *a barrel of rum*," an auxiliary, which in these days would scarcely be considered necessary or desirable on such an occasion. The old meeting house was soon after taken down to aid in the completion of the new, which was probably finished some time in the latter part of the year 1767, as, in December of that year, a choice of pews, in the new house, was made by the members of the parish. "In 1807, a belfry, with a steeple, was built at the west end of the meeting house, and in 1808, a bell placed therein, both at the expense of certain individuals of the town."

The ministry of Dr. Sumner was one of such uniform tranquillity, that the records of the church during that period afford little of interest for readers of the present day. A few extracts from them, however, may not be found undeserving of notice.

Jan. 30th, 1771.—"Voted, That those may not be admitted to the privilege of baptism for their children, concerning whom it is evident that they do not practice praying in their families. This vote was unanimous."

April 10th, 1771.—“ Voted, That no persons that are members of any other churches, that have, or may dwell among us six months, may expect to enjoy communion with us, in special ordinances, unless they remove their relation, or produce a certificate of their regular standing from under the hand of the pastor of the church where they respectively belong, within the time aforesaid.”

May 19th, 1783.—“ Voted to discontinue the practice of requiring relations of candidates for church membership at the time of admission.”

“ Feb. 2d, 1791.—“ Voted to begin to sing Dr. Watts’s version of the Psalms, with his Hymns, the first Sabbath in March next, provided there be no objections lodged with the pastor from the congregation before that time.”

Oct. 12th, 1795. —“ Voted, That the following words be prefixed to the Covenant:—‘ Conscious of our offences, and asking forgiveness of God, of this church and all whom we have offended;’ and that this shall supercede the necessity of reading public confessions for crimes committed by persons before they came into covenant with the church.”

April 9th, 1820.—“ Whereas, the Church of Christ, in Shrewsbury, have been in the practice of admitting some to the privilege of baptism that did not come to the other sacrament, but finding that in some instances, a wrong use is made of such indulgence, it has of late years been going out of use, we are willing it should be wholly laid aside. But we shall continue to

keep our covenant engagements with those who have been admitted upon that covenant, and to consider them as under the watch and care of this church." This was the end in this church of what was called the "half-way covenant."

During the ministry of Dr. Sumner, the rite of baptism was administered to one thousand, two hundred and fifty-one individuals of his society, and three hundred and sixty-seven persons were admitted to the church.

In consequence of the increasing infirmities of age, Dr. Sumner had for some time felt the need of assistance in the discharge of his pastoral duties; and in compliance with his request, the church took the subject into consideration, and on the 18th of January, 1820, voted unanimously to invite Mr. Samuel B. Ingersoll to settle with them as colleague pastor. With this vote the parish concurred, and a call was presented to Mr. Ingersoll, to which he gave an affirmative answer.

REV. SAMUEL BRIDGE INGERSOLL was born at Salem, Mass., Oct. 13th, 1785. The early part of his life he spent at sea. Though religiously educated by pious parents, he was for many years entirely unconcerned in regard to his spiritual interests. He was brought to reflection by a narrow escape from death in the perils of shipwreck. He became truly pious, and soon after commenced a preparation for the work of the gospel ministry. He graduated at Yale College, in 1817, and was ordained colleague pastor of this church

with Dr. Sumner, on the 14th of June, 1820. He died, at Beverly, on the 14th of the following November, in the thirty-sixth year of his age. The following brief notice in relation to him, is found in the church records, in the handwriting of Dr. Sumner:—"The Rev. S. B. Ingersoll preached to this people, of which he had become colleague pastor, the next Sabbath after his ordination, but was never able to preach afterwards. He remained here about four weeks, then went to Beverly,—there languished and died of a painful disorder, Nov. 14th, 1820." Mr. Ingersoll was regarded as a man of superior talent and ability, and as giving promise of great usefulness in the ministry. His sudden removal from the midst of this church and people was felt to be a heavy affliction.

Their venerable pastor being thus by the hand of death so soon deprived of his associate, the church were called again to the duty of providing him a colleague. At a church meeting, held June 25th, 1821, by a unanimous vote they made choice of Rev. Edwards Whipple. To this vote the parish gave their consent, and an invitation was extended to Mr. Whipple to become the coadjutor of Dr. Sumner, which he accepted.

REV. EDWARDS WHIPPLE was born in Westborough, Mass., Nov. 1778. He graduated at Williams College, in the year 1801, and studied theology with Dr. Emmons, of Franklin. He was first ordained over the church in Charlton, Mass., January 25th, 1804. "He there continued," to use the language of one of his

parishioners,* “a sound, able, faithful evangelical minister,—as much beloved and respected by his church and society as any man ought to be,—until February, 1821, when he was dismissed at his own request, and I might add, against the wishes of all his people. He had made a similar request about six years before, but a wise council, as we thought, refused to grant it.” Mr. Whipple was installed over this church, as the colleague of Dr. Sumner, on Thursday, Sept. 20th, 1821. But his continuance with this people was but for a brief period. In one short year those who had witnessed the exercises of his installation, were called to be the sad spectators of his funeral solemnities. He died on the 17th of Sept., 1822, in the forty-fourth year of his age. Under that date Dr. Sumner has left upon the church records the following entry: “This day, after a short sickness of seven days, of a putrid fever, the Rev. E. Whipple departed this life, much lamented.” Thus, by a most afflictive and mysterious providence, were the expectations of this people again blasted. The Rev. Dr. Nelson, of Leicester, for many years the intimate friend of Mr. Whipple, preached his funeral discourse from the words, “What I do thou knowest not now, but thou shalt know hereafter.” (John xiii, 7.) In that sermon, with tender and affectionate interest, he has commemorated the many virtues of his departed brother.

* Gen. Salem Towne, of Charlton. Rev. Dr. Fiske, of New Braintree bears this testimony in respect to Mr. Whipple: “He was a man of pleasing manners, a sound theologian, and a very acceptable preacher to almost all who ever heard him.”

But, though thus deprived of their pastor, this people were not forsaken of the great Head of the church. During the sickness of Mr. Whipple, there were indications of increasing religious interest, which encouraged him in the hope that clouds of mercy were gathering over the field, which for a little he had been permitted to cultivate. Immediately after his death the blessing began to descend. An extensive and interesting revival prevailed, in which twenty or thirty persons became, as they believed, first savingly acquainted with the truth, who subsequently were added to the church.

On the 11th of August, 1823, this church were for the *third* time summoned to the choice of one who should share the burdens of their venerated pastor, still lingering among them. They were most harmonious in the election of Mr. George Allen, and their choice met with the full approval of the parish.

REV. GEORGE ALLEN was born in Worcester, Mass., Feb. 1st, 1792. He graduated at Yale College in 1813; studied theology at East Hartford, Conn., and Schenectady, N. Y., with Rev. Andrew Yates, D. D., and was licensed to preach the gospel by the Hartford North Association, in January, 1818. Subsequent to that period, until the year 1822, he was employed in preaching at Waterloo, Seneca Co., N. Y., and at Aurora, Cayuga Co., N. Y., in each place declining a settlement, to which he was unanimously invited. Returning to his native State, he was ordained over this church, as colleague with Dr. Sumner, Nov. 19th, 1823. For more than sixteen years he discharged the

duties of a pastor here, and received his dismissal June 18th, 1840. In October of the same year, he received the appointment of Chaplain to the State Hospital in Worcester, the duties of which station he still continues to discharge.

The death of Dr. Sumner occurred in little more than a year after the settlement of Mr. Allen.

This church and people, during Mr. Allen's ministry, were favored with two seasons of special religious interest, in which many became the hopeful subjects of divine grace, and made a public profession of their faith in Christ. The date of these revivals can be determined by reference to the list of the members of the church.

The meeting house, erected soon after the settlement of Dr. Sumner, still occupied its original position and had undergone but slight alterations, during the long period of his ministry. At length, owing to the increasing numbers in the congregation, it was deemed desirable by the parish, that some change should be made in the house, for their greater convenience. Immediate measures were taken to effect that object; and in the summer of 1834, the house was removed to its present location, entirely remodeled and thoroughly repaired, assuming the form which it still retains.

By the dismissal of Mr. Allen, this church were again left destitute of a pastor. At a meeting of the church, held April 26th, 1841, they voted unanimously to invite Mr. James Averill to settle with them in the

ministry of the gospel.* With this the parish cordially concurred, and, to the invitation given, Mr. Averill responded in the affirmative.

REV. JAMES AVERILL was born in Griswold, New London Co., Ct., May 29th, 1815. He graduated at Amherst College in the year 1837; and studied theology at the Theological Seminary in New Haven, leaving that institution in the year 1840. He was ordained as pastor of this church and congregation, June 22d, 1841, and continued here to labor until disabled by the failure of his health. In consequence of this, he made application for a dismissal from his charge, with which request the church complied on Wednesday, 15th Nov., 1848.

During the ministry of Mr. Averill, this church and people were again visited, at two different seasons, with rich tokens of divine mercy, in the bestowment of quickening and converting grace. The hearts of the children of God were gladdened and refreshed; and many, as the fruits of those revivals, came forward from the world and openly avowed their attachment to the Saviour. May their names be found written in heaven!

At a meeting of the church in August, 1847, a committee, consisting of the pastor and deacons, was appointed to prepare a new draft of their Confession of Faith and Covenant, to be presented for the adoption of the church. In compliance with their appointment, at a meeting of the church, held October 1st, 1847,

* Previous to this, in Nov., 1840, a call had been given to Mr. AMOS S. CHESEBROUGH, the acceptance of which he had declined.

the committee reported the forms of Creed and Covenant, which are presented in this book. These, after proper consideration, were adopted as the Articles of Faith and Covenant of this church, in place of the original form approved by the church at its first organization.

On the 15th of January, 1849, the church voted, with the concurrence of the parish, to extend a call to Mr. N. W. Williams to become their pastor. To the invitation presented, in accordance with this vote, he gave an affirmative answer.

NATHAN WITTER WILLIAMS, the present pastor, was born in Providence, R. I., March 12th, 1816. He graduated at Yale College in the year 1842. He pursued a course of theological studies, in a private class, at Philadelphia, under the direction of Rev. Albert Barnes and other clergymen of that city. He was licensed to preach the gospel by the Fourth Presbytery of Philadelphia, during its session at Cedarville, Fairfield, Cumberland Co., N. J., Wednesday, April 15th, 1846. On Wednesday, the 28th of February, 1849, he was ordained as pastor over this church.

FORM OF ADMISSION.

ADDRESS.

In the presence of God and these witnesses, you now appear to make a declaration of your religious faith;—to dedicate yourself to the service of the Lord Jesus Christ, and to enter into covenant with this church.

By this act you publicly and solemnly profess to receive the Father, Son and Holy Ghost as your God; and bind yourself to walk henceforth in the commandments and ordinances of the Lord, as becometh the friends of the Redeemer.

If you are sincere in your profession, and with humble reliance upon Divine strength and guidance, continue steadfast in the faith and in all holy obedience unto the end, Christ will be made unto you redemption, sanctification and eternal life.

You will now attend to our Confession of Faith.

CONFESSION OF FAITH.

1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and are the sufficient and only perfect rule of faith and practice.

All Scripture is given by inspiration of God. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. But I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Ye do err, not knowing the scriptures. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. But though we, or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 2 Tim. 3: 16. 2 Pet. 1: 21. 1 Cor. 2: 13. Gal. 1: 11, 12. Matt. 22: 29. Isa. 8: 20. Gal. 1: 8. Rev. 22: 18, 19.

2. We believe that there is only one true God, infinite, eternal and immutable in his being, wisdom, power, holiness, justice, goodness and truth;—and that the mode of his existence is such as lays the foundation for his personal distinction as Father, Son and Holy Ghost,—that these three are in essence one and equal in every divine perfection.

Hear, O Israel; the Lord our God is one Lord. I am the Lord, and there is none else; there is no God beside me. God is a spirit. Do not I fill heaven and earth? saith the Lord. The eternal God is thy refuge. I am the Lord, I change not. And God said unto Moses, I am that I am. Known unto God are all his works from the beginning of the world. For wisdom and might are his. The Lord God omnipotent reigneth. Holy, holy, holy is the Lord of hosts. Righteous art thou, O Lord, and upright are thy judgments. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth. [For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one.] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Who, being in the form of God, thought it not robbery to be equal with God. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace. In the beginning was the Word, and the Word was with God, and the Word was God. I and my Father are one. And Thomas answered and said unto him, My Lord and my God. But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of

righteousness is the sceptre of thy kingdom. This is the true God and eternal life. Whose are the Father's, and of whom as concerning the flesh Christ came; who is over all, God blessed forever. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Jesus Christ, the same yesterday, and to-day, and forever. For where two or three are gathered together in my name, there am I in the midst of them. And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he commandeth us to preach unto the people and to testify that it is he, which was ordained of God to be the Judge of quick and dead. That all men should honor the Son even as they honor the Father. And again when he bringeth in the first begotten into the world he saith, and let all the angels of God worship him. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost? Thou hast not lied unto man, but unto God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. All scripture is given by inspiration of God. Holy men of God spake as they were moved by the Holy Ghost. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? What! know ye not that your body is the temple of the Holy Ghost which is in you? Howbeit when he, the Spirit of truth is come, he will guide you into all truth. For the Holy Ghost shall teach you in the same

hour what ye ought to say. And the Holy Ghost descended in a bodily shape like a dove upon him. For the Spirit searcheth all things, yea, the deep things of God. Whither shall I go from thy Spirit? The Spirit of God hath made me. By his Spirit he garnished the Heavens. Deut. 6 : 4. Isa. 45 : 5. Jer. 10 : 10. Jno. 4 : 24. Jer. 23 : 24. Deut. 33 : 27. Mal. 3 : 6. Ex. 3 : 14. Acts 15 : 18. Dan. 2 : 20. Rev. 19 : 6. Isa. 6 : 3. Ps. 119 : 137. Ex. 34 : 6. [1 Jn. 5 : 7.] Matt. 28 : 19. 2 Cor. 13 : 14. Phil. 2 : 6. Isa. 9 : 6. Jn. 1 : 1. Jn. 10 : 30. Jn. 20 : 28. Heb. 1 : 8. 1 Jn. 5 : 20. Rom. 9 : 5. Rev. 1 : 8. Heb. 13 : 8. Matt. 18 : 20. Jn. 21 : 17. Col. 1 : 16, 17. Acts 10 : 42. Jn. 5 : 23. Heb. 1 : 6. Rev. 5 : 13. Acts 7 : 59. Acts 5 : 3, 4. John 3 : 5. 1 : 13. 2 Tim. 3 : 16. 2 Pet. 1 : 21. 1 Cor. 3 : 16. 1 Cor. 6 : 19. Jn. 16 : 13. Luke 12 : 12. Luke 3 : 22. 1 Cor. 2 : 10. Ps. 139 : 7. Job 26 : 13. 33 : 4.

3. We believe that God made all things by the word of his power ; and as the Providential and Moral Governor of the world, controls all events, according to his eternal purpose and wisdom ; and in such a way as to subserve his own glory and the highest good of the universe ; yet in perfect consistency with the free, moral agency of his intelligent creatures.

In the beginning God created the heaven and the earth. For every house is builded by some man : but he that built all things is God. By the word of the Lord were the heavens made : and all the host of them by the breath of his mouth. Thou, even thou, art Lord alone ; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas, and all that is therein, and thou preservest them all ; and the host of heaven worshippeth thee. Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. The Lord hath prepared his throne in

the heavens; and his kingdom ruleth over all. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The lot is cast into the lap; but the whole disposing thereof is of the Lord. O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass: I have purposed it, I will also do it. The Lord hath made all things for himself, yea, even the wicked for the day of evil. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. All thy works shall praise thee, O Lord; and thy saints shall bless thee. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were

on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. A man's heart deviseth his way; but the Lord directeth his steps. O Israel, thou hast destroyed thyself. Gen. 1: 1. Heb. 3: 4. Ps. 33: 6. Neh. 9: 6. Matt. 10: 29, 30. Ps. 103: 19. 145: 15, 16. Prov. 16: 33. Jer. 10: 23. Acts 2: 23. 4: 27, 28. 17: 26. Eph. 1: 11. Isa. 45: 7. Ps. 33: 11. Isa. 46: 9, 10, 11. Prov. 16: 4. Ps. 76: 10. 145: 10. 86: 9. Josh. 24: 15. Prov. 16: 9. Hos. 13: 9.

4. We believe that our first parents were originally holy and by voluntary transgression became sinners, and that, in consequence of their apostacy, all their posterity are, in their natural and unregenerate state, wholly and positively sinful, and by the law of God justly condemned to eternal death.

And God said, let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. By the offense of one, judgment came upon all men to condemnation. By one man's disobedience, many were made sinners. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. For I know that in me, (that is, in my flesh,) dwelleth no good thing. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God. The heart is deceitful above all things, and desperately wicked; who can know it? And you hath he quickened who were dead in trespasses and sins. But I know you that ye have not the love of God in you. As it is

written, there is none righteous, no not one. For as many as are of the works of the law, are under the curse ; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son ; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Gen. 1 : 26, 27. Eccl. 7 : 29. Rom. 5 : 12, 18, 19. Gen. 6 : 5. Rom. 7 : 18. 8 : 7, 8. Jer. 17 : 9. Eph. 2 : 1. John 5 : 42. Rom. 3 : 10. Gal. 3 : 10. Ezek. 18 : 20.

5. We believe that Jesus Christ, as God manifest in the flesh by his sufferings and death, has made the only adequate atonement for sin ; so that now, God can be just, and the justifier of him that believeth in Jesus, and that upon condition of repentance for sin and faith in our Lord Jesus Christ, forgiveness and life everlasting are sincerely and freely offered to all.

And the Word was made flesh, and dwelt among us. Who, being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. For in him dwelleth all the fullness of the Godhead bodily. God was manifest in the flesh. The Jews answered him saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God. Jesus saith unto him, I am the way, and the truth, and the life ; no man cometh unto the Father but by me. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Thus it is written, and thus it behoved Christ to suffer, and to rise from

the dead the third day. And that repentance and remission of sins should be preached in his name among all nations. For this is my blood of the new testament, which is shed for many for the remission of sins. And he is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world. While we were yet sinners Christ died for us. Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him which believeth in Jesus. Christ hath redeemed us from the curse of the law, being made a curse for us ; for it is written, Cursed is every one that hangeth on a tree. From that time Jesus began to preach and to say, Repent : for the kingdom of heaven is at hand. I tell you, Nay ; but except ye repent, ye shall all likewise perish. Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. For Christ is the end of the law for righteousness to every one that believeth. John. 1 : 14. Phil. 2 : 6, 7. Col. 2 : 9. 1 Tim. 3 : 16. John 10 : 33. 14 : 6. Acts 4 : 12. 1 Tim. 1 : 15. Luke 24 : 46, 47. Matt. 26 : 28. 1 Jn. 2 : 2. Rom. 5 : 8. Rev. 5 : 9. Rom. 3 : 25, 26. Gal. 3 : 13. Matt. 4 : 17. Luke 13 : 3. Acts 3 : 19. Jn. 3 : 16. Acts 16 : 31. Rom. 10 : 4.

6. We believe that God did from the beginning choose unto life all who will finally be saved ; that all such are renewed by the special influences of the Holy Spirit, in believing the truth ; and being justified freely

by his grace, will all be kept by his mighty power through faith unto eternal life.

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. No man can come to me, except the Father, which hath sent me, draw him; and I will raise him up at the last day. Jesus answered, Verily,

verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all ; and none is able to pluck them out of my Father's hand. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. And I will make an everlasting covenant with them, that I will not turn away from them to do them good ; but I will put my fear in their hearts that they shall not depart from me. But the path of the just is as the shining light, that shineth more and more unto the perfect day. Being confident of this very thing, that he, which hath begun a good work in you, will perform it until the day of Jesus Christ. 2 Thess. 2 : 13. Rom. 8 : 30, 38, 39. Eph. 1 : 4. 2 Tim. 1 : 9. Eph. 1 : 5, 11. Tit. 3 : 5. Ezek. 36 : 26, 27. John 1 : 12, 13. John 6 : 44. 3 : 5. 10 : 27, 28, 29. 1 Pet. 1 : 5. Jer. 32 : 40. Prov. 4 : 18. Phil. 1 : 6.

7. We believe that a Church is an association of Christians professing their faith in Christ and obedience to him, and joined in covenant for Christian fellowship and communion in the ordinances of the gospel ; and invested with power to choose its own officers, to admit members and to exercise government and discipline according to the rules of the gospel.

Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit. There is one body, and one Spirit, even as ye are called

in one hope of your calling ; one Lord, one faith, one baptism. For as we have many members in one body, and all members have not the same office ; so we, being many, are one body in Christ, and every one members one of another. Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another ; and so much the more as ye see the day approaching. Then they that gladly received his word were baptized ; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved. And the multitude of them that believed were of one heart and of one soul. Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified ; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. Neither be ye called masters, for one is your Master, even Christ. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And from Miletus he sent to Ephesus, and called the elders of the church. Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God,

which he hath purchased with his own blood. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. Yet count him not as an enemy, but admonish him as a brother. I wrote unto you in an epistle not to company with fornicators. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Cor. 1 : 2. 12 : 13. Eph. 4 : 4, 5. Rom. 12 : 4, 5. Col. 3 : 16. Heb. 10 : 25. Acts 2 : 41, 42, 46, 47. 4 : 32. 9 : 31. 11 : 26. Matt. 23 : 10. Eph. 1 : 22, 23. Acts 14 : 23. 20 : 17, 28. Eph. 4 : 11, 12. Matt. 18 : 15, 16, 17. 2 Thess. 3 : 6, 15. 1 Cor. 5 : 9, 4, 5.

8. We believe that Baptism, as the seal of the covenant, and the Lord's Supper as commemorative of Christ's death, are the ordinances which are appointed to be observed in the church to the end of the world.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is

my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, they went out into the Mount of Olives. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And I will establish my covenant between me and thee and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And God said unto Abraham, Thou shalt keep my covenant, therefore, thou and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. For the promise is unto you and to your children. Their children also shall be as aforetime. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy. But Jesus called them unto him and said, Suffer little children to come unto me and forbid them not; for of such is the kingdom of God. And when she was baptized and her household, she besought us, saying, If ye

have judged me to be faithful to the Lord, come into my house and abide there. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And I baptized also the household of Stephanus. For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which he was betrayed, took bread. And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Matt. 28: 19. 26: 26—30. Acts 2: 41. Gen. 17: 7, 9, 10, 11, 12. Rom. 4: 11, 16. Acts 2: 39. Jer. 30: 20. 1 Cor. 7: 14. Luke 18: 16. Acts 16: 15, 33. 1 Cor. 1: 16. 11: 23—26.

9. We believe that at the end of time, the Lord Jesus Christ will descend from heaven, to raise the dead and judge the world in righteousness; that probation will then be ended; that the wicked will go away into everlasting punishment, but the righteous into life eternal.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. In a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. For we shall all stand before the judgment-seat of Christ. Whatsoever thy hand

findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God : and the books were opened, and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment : but the righteous into life eternal. 1 Thess. 4 : 16. 1 Cor. 15 : 52. Acts 17 : 31. Rom. 14 : 10. Eccl. 9 : 10. 2 Pet. 3 : 7. Dan. 12 : 2. Rev. 20 : 11—15. Matt. 25 : 34, 41, 46.

Such is the belief of this church. Do you truly profess and heartily believe and love these truths, as a general summary of your Christian faith ?

[The ordinance of Baptism, if required, is now to be administered.]

You will now enter into solemn covenant with God and with this Church.

THE COVENANT.

In the presence of God and this witnessing assembly, you now cordially and without reserve give yourself up to God, the Father, Son, and Holy Ghost.

You avouch the Lord Jehovah to be your God; Jesus Christ to be your Prophet, Priest and King; and the Holy Ghost, your Sanctifier, Guide and Comforter. You promise to receive and love the truth as it is in Jesus, and to contend earnestly for the faith once delivered to the saints: to walk in the statutes and ordinances of the Lord, and to adorn your high and holy vocation by a life of piety towards God, and of active benevolence towards your fellow men.

You moreover covenant to walk with this Church in its worship and ordinances, to submit cheerfully to its discipline, and to labor for its edification, purity and prosperity;—and these vows you take upon you with an affecting belief that they are recorded on high, and will be reviewed in the Judgment of the Great Day.

Thus you solemnly promise, covenant and engage.

The Church will rise.

We, then, as a Church of Christ, most affectionately receive you to our fellowship, watchfulness and communion; and give thanks to God, who has inclined your hearts to fear his name and thus publicly to espouse his cause.

We welcome you to all the privileges and blessings of the Church and Gospel of Christ.

We promise to treat you with Christian confidence and affection; to watch over you with tenderness; to walk with you in all faithfulness and charity as becometh saints.

And now may the Lord bless you and keep you, and make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. AMEN.

RULES OF THE CHURCH.

1. COMMUNION. The Lord's Supper is administered six times each year,—on the first Sabbath in February, April, June, August, October and December. The preparatory lecture is delivered on the Friday afternoon preceding each communion.

2. PROFESSION. Persons proposing to unite with the church by profession, shall be examined by the church and propounded, at least, two weeks previous to the time of admission.

3. LETTERS. It is earnestly desired, that members of the church, when about to remove from this place, should give notice to the pastor; and that, *within a year* after their removal, they should transfer their connection to the church with which they join in communion.

It is also particularly requested that members of other churches, coming to reside among us, should within a year after their arrival, present letters of dismission and recommendation to this church, from those with which they were previously in communion.

PASTORS OF THE CHURCH.

REV. JOB CUSHING,	{ Ordained, Dec. 4th, 1723. Died, August 6th, 1760.
REV. JOSEPH SUMNER, D.D.,	{ Ordained, June 23d, 1762. Died, Dec. 9th, 1824.
REV. SAMUEL B. INGERSOLL,	{ Ordained, June 14th, 1820. Died, Nov. 14th, 1820.
REV. EDWARDS WHIPPLE,	{ Installed, Sept. 20th, 1821. Died, Sept. 17th, 1822.
REV. GEORGE ALLEN,	{ Ordained, Nov. 19th, 1823. Dismissed, June 18th, 1840.
REV. JAMES AVERILL,	{ Ordained, June 22d, 1841. Dismissed, Nov. 15th, 1848.
REV. N. W. WILLIAMS,	{ Ordained, Feb. 28th, 1849.

DEACONS OF THE CHURCH.

JOHN KEYES, SEN., elected December, 1723. Set off with the North Parish, December 17th, 1742.

SAMUEL WHELOCK, elected Dec., 1723. Released from serving, "by reason of infirmity," February 20th, 1735.

CYPRIAN KEYES, elected April 24th, 1735. Set off with the North Parish, December 17th, 1742.

SAMUEL MILES, elected April 21st, 1743. Excused from serving, "being infirm," December 16th, 1765.

EZEKIEL KNOWLTON, elected April 21st, 1743. Died March 14th, 1774, in the 67th year of his age.

JONAS STONE, elected December 16th, 1765. Died March 22d, 1809, in the 84th year of his age.

BENJAMIN MAYNARD, elected December 16th, 1765. The time of his death not known ; supposed to be about 1785.

WILLIAM KNOWLTON, elected March 2d, 1784. Died Sept. 13th, 1820, in the 79th year of his age.

BENJAMIN GODDARD, elected March 2d, 1784. Died Dec. 27th, 1834, in the 93d year of his age.

JOHN BRAGG, elected May 7th, 1789. Died September 24th, 1819, in the 74th year of his age.

GERSHOM WHEELOCK, elected June 11th, 1818. Died July 10th, 1841, in the 80th year of his age.

THOMAS HARLOW, elected June 11th, 1818. Excused from serving, at his own request, on account of the increasing infirmities of age, in the year 1836.

JONAS M. MILES, elected September, 1830. Resigned, on account of removing from town, April 13th, 1845.

SAMUEL DEWITT, elected in the year 1836.

JOSIAH RICHARDSON, elected April 18th, 1845.

CHESTER V. NEWTON, elected July 30th, 1847.

MEMBERS OF THE CHURCH.

The following list embraces the names of such persons *only*, as were actual members of the church on the 1st of March, 1849; together with the changes, which, by the admission, or removal of any members, have taken place *since* that period, up to the time of publishing the list.

DATES mark the time of admission.

* Denotes those received by letter.

§ “ “ dismissed to other churches.

† “ “ removed by death.

JUNE, 1791.

John Parks.

APRIL, 1792.

Anna Stone,
(Widow of Daniel Stone.)

JAN. 1793.

Joanna Sumner,
(Widow of Edward Sumner.)

JULY, 1793.

Ebenezer Drury.
Lucy, his wife.

Nov. 1794. .

Elizabeth Sumner.

MAY, 1795.

Bridget Cushing,
(Widow of Josiah Stone.)

MAY, 1800.

Lucy Hapgood.

SEPT. 1801.

Polly Miles,
(Widow of Jonas K. Miles.)

SEPT. 1804.

Martha Pratt,
(Widow of Joseph Pratt.)

JUNE, 1805.

Elizabeth C. Hapgood,
(Widow of Ephraim Hapgood.)

JUNE, 1806.

Polly Sawyer,
(Widow of Calvin Sawyer.)

JUNE, 1807.

Thomas Harlow.
Elizabeth Howe,
(Widow of Dennis Howe.)

JAN. 1810.

Mary Baldwin,
(Wife of Moses Gill.)

AUG. 1810.

†Simon Maynard.

MARCH, 1811.

Joseph Nurse.

APRIL, 1811.

Philo Slocomb.
Relief, his wife.

JAN. 1813.

Miriam Wheelock,
(Widow of Deacon Gershom
Wheelock.)

DEC. 1813.

Daniel Maynard.
Zelinda, his wife.

FEB. 1814.

Jemima Ware,
(Widow of Jason Ware.)

DEC. 1814.

Elizabeth D. Ward,
(Widow of Nathan Baldwin.)

MAY, 1815.

Dorothy Haven,
(Widow of Daniel Newton.)

OCT. 1816.

Anna Angier,
(Widow of Benjamin Angier.)

JAN. 1817.

Abigail P. Muzzy,
(Wife of Stephen Bellows.)
Mary Muzzy,
(Widow of Nathan Muzzy.)

OCT. 1817.

Lucy Green,
(Wife of Nathaniel Green.)

MAY, 1818.

Abner Harlow.

JUNE, 1821.

Sarah H. Ward,
(Widow of Benj. P. Putnam.)
Thomas W. Ward.

OCT. 1822.

*Lucy Nurse,
(Wife of Joseph Nurse.)
*†Submit Temple,
(Widow of Joseph S. Temple.)

JUNE, 1823.

Liberty Allen.
 David T. Brigham.
 Elizabeth Brigham,
 (Wife of Edmund T. Brigham.)
 Martha Cummings,
 (Wife of John B. Cummings.)
 Beulah Knowlton,
 (Wife of Jonas Baker.)
 Sarah Knowlton,
 (Wife of Amasa Knowlton.)
 Henry B. Pratt.
 Shepherd Pratt.
 Isaac Stone.
 Sarah, his wife.
 Ann J. Ware,
 (Widow of A. R. Phelps, M.D.)
 Martha Ware.
 Susannah Witherby,
 (Widow of Thomas Witherby.)

AUG. 1823.

Mary Flint,
 (Wife of Eli Walcott.)
 Polly Garfield,
 (Widow of William Garfield.)
 Sylvia Taylor,
 (Wife of Franklin Nurse.)

OCT. 1823.

John Brigham.
 Sarah, his wife.
 Thankful Knowlton.

JUNE, 1824.

Mary Baldwin,
 (Wife of Henry Baldwin.)

AUG. 1825.

Dorothy G. Maynard.
 (Wife of Eber Maynard.)

FEB. 1827.

Lydia A. Maynard,
 (Wife of Josiah Maynard.)

APRIL, 1827.

Persis Harlow,
 (Wife of Lucius S. Allen.)

OCT. 1827.

*Jonathan Reed.

JUNE, 1829.

Jonas Stone.
 Lucretia B. Stone.

AUG. 1829.

*Silas Maynard.
 *Hannah, his wife.

FEB. 1830.

Sylvia S. Howe,
 (Wife of Lyman Howe.)
 Henry Maynard.

APRIL, 1830.

*Harriet P. Ward,
 (Wife of Thomas W. Ward.)

JUNE, 1830.

Edwin Abbott.
 Catharine H. Parks,
 (Wife of Solomon Bathrick.)
 Charles F. Parks.

OCT. 1830.

*†John Miles.
 *Mary, his wife.

FEB. 1831.

Lucius S. Allen.
 Mary D. Allen,
 (Wife of Liberty Allen.)
 John B. Cummings.
 Sarah Fales,
 (Wife of Daniel Fales.)
 Almira Harlow.
 Gideon Harlow.
 Harriet, his wife.
 Nancy Harlow.
 Mary Howe,
 (Wife of Calvin Howe.)
 Amasa Knowlton.
 Mark B. Knowlton.
 Betsey, his wife.
 Betsey Reed,
 (Wife of Jonathan Reed.)
 Eli Walcott.
 Lucy Wyman,
 (Wife of Seth Wyman.)

APRIL, 1831.

Daniel Fales,
 William A. Green.
 Charles E. Miles.
 †Gilbert Noyes.
 Hannah W., his wife.

OCT. 1831.

*Maranda E. Kittredge,
 (Widow of Justus Kittredge.)

DEC. 1831.

Eber Maynard.

FEB. 1832.

*Samuel DeWitt.
 Catharine Pratt,
 (Wife of Shepherd Pratt.)
 Mary P. Pratt,
 (Wife of Henry B. Pratt.)

JUNE, 1834.

*Rebecca W. Brigham,
 (Wife of Adolphus Brigham,
 M.D.)

AUG. 1834.

*Catharine S. Miles,
 (Wife of Charles E. Miles.)

DEC. 1834.

*Sophia Cutting.

JUNE, 1835.

*Joseph Hastings.

OCT. 1836.

Louisa M. Stone.

APRIL, 1837.

William Bucklin Newton.
 Ann A., his wife.
 Harriet W. Snow,
 (Widow of Henry Snow.)

OCT. 1837.

Harriet S. Cary,
 (Wife of Joseph P. Cary.)
 Joab Hapgood.
 Elizabeth E., his wife.

APRIL, 1838.

Emeline Slocomb,
 (Wife of James E. Munroe.)

JUNE, 1838.

§Fanny Whitney,
 (Wife of William R. Fiske.)

AUG. 1838.

Caroline Denny.
 Betsey B. Dudley,
 (Widow of Gerry Dudley.)

Persis Eager,
 (Wife of John E. Hastings.)
 Leander Fales.
 Martha S. Fales.
 Seth W. Fessenden.
 Emeline S., his wife.
 Jane Flint.
 Laura Flint,
 (Wife of Samuel W. Barnes.)
 Lydia M. Flint.
 Charles O. Green.
 James M. Hall.
 Harriet M. Hastings,
 (Wife of Leander Maynard.)
 Joseph E. Hastings.
 Catharine A. Knowlton,
 (Widow of Osmyn G. Rice.)
 Sarah E. Knowlton,
 (Wife of Rufus H. Blood.)
 Benjamin Maynard.
 Mary, his wife.
 Harriet W. Maynard,
 (Wife of Dan'l S. Chamberlain.)
 Leander Maynard.
 §Samuel A. Maynard.
 Augusta S. Miles.
 James E. Munroe.
 Chester V. Newton.
 Harriet N., his wife.
 *§Lucy M. Newton,
 (Wife of Alfred Holden.)
 Cynthia E. Noyes.
 Sarah M. Noyes,
 (Widow of Thomas D. Mixer.)
 Sophia Rice,
 (Wife of James M. Hall.)
 Joseph W. Sawyer.
 Charles E. Slocomb.
 Susan C. Slocomb,
 (Wife of Richard Russell.)
 Lucretia B. Stone, 2d.
 Lydia B. Willington,
 (Wife of Charles H. Fay.)

Oct. 1838.
 §Benjamin W. Fiske.
 Olive S. Pease.
 Margaret M. Pratt.
 Artemas Stone.
 Eliza R., his wife.

APRIL, 1839.
 Joseph S. Hastings.
 Joanna N., his wife.
 Lucy Hastings.
 *Sarah Rice,
 (Widow of John Rice.)
 Susan F. Stone,
 (Widow of Calvin R. Stone.)

JUNE, 1839.
 *Mary Andrews,
 (Wife of Asaph Andrews.)
 §Abigail Servey,
 (Wife of Samuel A. Maynard.)
 Lydia Walker.

AUG. 1839.
 Alvin Henshaw.
 Cynthia W., his wife.

OCT. 1839.
 Elizabeth A. Howe,
 (Wife of Amasa Howe.)
 Roxanna Walker.

DEC. 1840.
 *Samuel B. Crosby.
 *Gershom Wheelock.
 *Nathan A. Wheelock.

AUG. 1841.
 *Maria C. Allen,
 (Wife of Leander Fales.)
 *Sarah Fiske,
 (Wife of Gershom Wheelock.)

OCT. 1841.

- *Rhoda Bellows.
- Stephen Bellows.
- Mary C. Gill.
- *Jotham Hastings.
- *Lucy, his wife.
- Mary B. Mahan,
(Wife of Solomon Mahan.)
- Samuel W. Newton.
- *Mary D. Pease.
- §Abby J. Richardson.
- Elizabeth Sawtell,
(Wife of Benjamin P. Sawtell.)

DEC. 1841.

- *Asa Stearns.
- *Mary, his wife,

FEB. 1842.

- *James Averill.
- *Elizabeth E., his wife.
- *Sarah D. Miller,
(Widow of John Miller.)

APRIL, 1842.

- *Phebe S. Baird,
(Wife of John Baird.)
- Nathan Howe.

JUNE, 1842.

- *Mary Walker,
(Widow of Solomon Walker.)

AUG. 1842.

- George L. Allen.
- Nathan M. Bellows.
- Ruth Cutler,
(Widow of Isaac Cutler.)
- Benjamin N. Davis.
- George Grosvenor.
- John T. Harlow.

- *Mary Hastings,
(Wife of Joseph Hastings.)
- Mary C. McFarland,
(Wife of Job Cushing Stone.)
- Susan Newton.
- Dolly Pratt.
- Edward H. Pratt.
- George Dexter Pratt.
- Samuel A. Pratt.
- Stephen A. Reed.
- §Henry P. Stearns.
- Phebe Upham,
(Widow of Jonathan Upham.)
- Emily Walker.
- Charles G. Ward.
- Harriet A. Warren,
(Wife of George Hapgood.)
- Erastus Wheelock.

OCT. 1842.

- Patty K. Cummings,
(Wife of Abraham Parmenter.)
- Joseph A. Fiske.
- Cleora E. Harlow.
- Loring Hastings.
- Mary A., his wife.
- *§Maria N. Hastings,
(Wife of Seth W. Hastings.)
- †Abigail A. Howe.
- †Artemas Howe.
- †Nathan Howe, 2d.
- †Hannah S. Smith,
(Wife of Josiah Smith.)
- Harriet E. Snow,
(Wife of Rev. William Miller.)
- *Mary Warren,
(Wife of Nahum Warren.)

DEC. 1842.

- Julia A. Bellows.
- Phebe Goodnow.
- Osborn F. Stearns.

APRIL, 1843.

*Josiah Richardson.

JUNE, 1843.

*Asenath F. DeWitt,
(Wife of Dea. Samuel DeWitt.)
*Lucy Green,
(Wife of William A. Green.)
*Mary Shaw.

AUG. 1843.

*Amazonia Hapgood,
(Wife of Lemuel B. Hapgood.)

FEB. 1844.

*†Wyman Fessenden.
*Mary, his wife.

APRIL, 1845.

*Windsor Goulding.
Harriet M. Howe,
(Wife of Osborn F. Stearns.)

JUNE, 1845.

*Harriet E. Richardson,
(Wife of Deacon Josiah Richardson.)

AUG. 1845.

*Sarah J. Goodnow,
(Wife of Harrison O. Maynard.)
*Noah K. Merriam.
*Harriet, his wife.

DEC. 1845.

*Lucy M. Green,
(Wife of Simeon B. Newton.)
*Nathaniel Green, Jr.

JUNE, 1846.

*Mary C. Hill,
(Wife of Albert Hill.)

OCT. 1846.

*Amanda Holden,
(Wife of Nathaniel Green, Jr.)
*Josiah F. Holden.
*Mary H., his wife.

APRIL, 1847.

*Paul Whitney.
*Lucy C., his wife.

OCT. 1847.

Fanny A. Crosby,
(Wife of Samuel B. Crosby.)
Marian P. Snow,
(Wife of Lewis E. Colton.)
Susan A. Wheelock,
(Wife of Erastus Wheelock.)

DEC. 1847.

*Martha A. Holden.

FEB. 1848.

Asaph Andrews.
Daniel S. Chamberlain.
Luke Fairbanks.
Harriet M., his wife.
Moses Gill.
Samuel Jordan.
Harrison Otis Maynard.
Levi M. Parker.
Julia A., his wife.
*Calvin Perry.
*†Nancy Perry,
(Widow of Calvin Perry, Sen.)
Hannah Trask,
(Wife of John Trask.)

APRIL, 1848.

Harriet A. Baldwin.
 Maria L. Bullard.
 Joshua Chamberlain, Jr.
 *Lewis E. Colton.
 Susan C. Fales,
 (Wife of Charles T. Fay.)
 Charles O. Fessenden.
 Lucy Fessenden,
 (Widow of John S. Fessenden.)
 Benjamin Flagg.
 Martha, his wife.
 Grace F. Goddard.
 Asenath Goulding,
 (Wife of Windsor Goulding.)
 Henry Harlow.
 Elizabeth J. Haywood,
 (Wife of Joshua Chamberlain,
 Jr.)
 Albert Hill.
 Calvin N. Holden.
 William H. Howe.
 Eliza, his wife.
 Artemas Jones.
 Lucy T., his wife.
 Thomas Lyon.
 Catharine M. W., his wife.
 Achsah L. Maynard.
 Joseph S. Maynard.
 Maria P. Maynard.
 Sarah A. Maynard.
 Silas B. Robbins.
 Harriet E. Slocomb,
 (Wife of John Kerr.)
 *Willard Stone.
 *Nancy, his wife.
 Katharine W. Sumner.
 Lydia M. Sumner.
 Edward F. Walcott.
 Susan Walker,
 (Wife of Prentice Lamb.)

Ellen G. Ward.
 Caleb H. Warren.
 Elizabeth H., his wife.
 Henry E. Warren.
 Susannah W., his wife.
 William W. Whittemore.
 Eunice, his wife.

JUNE, 1848.

Francis W. W. Bigelow.
 John Bliss.
 Lydia, his wife.
 Sarah S. Dalrymple,
 (Wife of Marshall H. Hastings.)
 John D. Goddard.
 Abby M. Hapgood.
 Marshall H. Hastings.
 Sophronia Howe.
 Mary E. Miles.
 *Mary M. Newton,
 (Wife of Adam H. Newton.)
 Oliver H. Perry.
 Andrew J. Stearns.
 Job Cushing Stone.
 Josiah G. Stone.
 †Hannah H., his wife.
 William A. Whittemore.

AUG. 1848.

*§Daniel Clapp.
 *§Catharine E., his wife.
 *Abby Harlow,
 (Wife of Abner Harlow.)

APRIL, 1849.

*N. W. Williams.
 *Frances B., his wife.

Aug. 1849.

Catharine M. Baldwin,
(Wife of George C. Stone.)

Oct. 1849.

*Zillah M. Green,
(Wife of Charles O. Green.)



MAY 75



N. MANCHESTER,
INDIANA

